

Purim: Tefilla
Esther Wein
9 Adar 5783
2 March 2023

Dedications

Ruchie Ackerman - leilui nishmas her mother Chaya Sara bas Shmuel Moshe whose yahrtzeit is Shushan Purim

Shelly Winkler - Her mother's first yahrtzeit on Shabbos. Baila Balcha bas Yehuda Aryeh Leib

Shira Hefter - liluy nishmat Breina Leah bas Avidgor Yaakov whose yahrtzeit is today - Thursday

Varda Gewirtz - L'aliyat neshama for her mother-in-law, Yitta Faiga bas Shimshon Menachem Mendel.

Rivky Jungreis - Thank you to Hakadosh Baruch Hu and a refuah shelaimah b'karov for Godel Yehuda b Roizel and all of cholei Yisrael.

A. Collective Tefilla

Esther 4:16

לך כְּנוּס אֶת-כָּל-הַיְהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן וְצוּמוּ עָלַי וְאֶל-תֹּאכְלוּ וְאֶל-תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וְיוֹם גַּם-אֲנִי וְנַעֲרֹתַי אֲצוּם כֵּן וּבְכֵן אָבֹא אֶל-הַמֶּלֶךְ אֲשֶׁר לֹא-כֹדֵת וְכִאֲשֶׁר אֶבְדְּתִי אֶבְדְּתִי:

"Go, assemble all the Jews who live in Shushan, and fast in my behalf; do not eat or drink for three days, night or day. I and my maidens will observe the same fast. Then I shall go to the king, though it is contrary to the law; and if I am to perish, I shall perish!"

Maharal: Ohr Chadash

לך כְּנוּס אֶת כָּל הַיְהוּדִים" (פסוק טז). דבר זה רמזה לו על התפילה, שיתפללו, ובדבר זה שייך "לך כנוס", כאשר ילכו לבית הכנסת להתפלל, ולא יתפללו כל אחד בביתו, רק תהיה תפילת צבור

"Assemble all the Yehudim" alludes to Prayer- it means they should gather to pray in a Beit Knesset, so they will not pray alone in their houses but rather ensure that it will be a communal prayer

B. Defining Tefilla

להתפלל

הת -is reflexive - to do something to yourself

פלל--to put in order

1. Shemos 21:22

וְכִי יִנְצוּ אֲנָשִׁים וְנִגְפוּ אִשָּׁה הָרָה וַיִּצְאוּ יְלֵדֶיהָ וְלֹא יְהִי אָסוֹן עָנוּשׁ יַעֲנֹשׁ כְּאִשֶּׁר יִשִּׁית עָלֶיהָ בְּעַל הָאִשָּׁה וְנָתַן בְּפִלְלִים:

Rashi:

When [two or more] parties fight, and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible shall be fined according as the woman's husband may exact, **ACCORDING TO THE DECISION OF THE JUDGES** (Mekhilta d'Rabbi Yishmael 21:23:9).

2. Bereishis 48:11

וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פָנֶיךָ לֹא פִלְלִיתִי וְהִנֵּה הִרְאָה אֶתִּי אֱלֹהִים גַּם אֶת-זַרְעֲךָ:

And Israel said to Joseph, “ To see your face- i had never expected or planned- and here God has let me see your children as well.”

Rashi--פּללתי-

לא פללתי. לא מלאני לבי לחשב מחשבה שאראה פניך עוד. פללתי לשון מחשבה, כמו הביאי עצה עשי פלילה (ישעיהו ט"ז):

I had not Planned on— I had never gave myself permission to think that I would again see your face. פללתי is an **expression for thinking**, like the noun in (Isaiah 16:3) “Give counsel, carry out the thought (פלילה)”.

3. Tehillim 106:30

וַיַּעֲמֵד פִּינְחָס וַיִּפְלֵל וַתֵּעָצֵר הַמַּגֵּפָה:

Phinehas stepped forth and intervened, and the plague ceased.

Metzudat Zion:

ויפלל. ענין דין ומשפט כמו ונתן בפלילים (שמות כא

This refers to **Law and order** since they enforce adherence with a pre-determined system.

C. Defining Rachamim

Mercy - asking for a change

רחם Rechem- womb

מחר-Machar- tomorrow

Tefilla is called rachamei, mercy or compassion. For example Gemara uses the word .
.bai rachamei” – he sought compassion – to describe one who prays“
Similarly, the Gemara says that
women are obligated in tefilla - "derachamei ninhu",because Tefilla is Rachamim

...אָבּוֹא אֶל-הַמֶּלֶךְ אֲשֶׁר לֹא-כֹדֶת

Esther is also referring to approaching HKBH- in a way that is against the rules to
request that He cancel His laws.--
Esther is going to ask for Rachamim.

D. How can Tefilla be both about establishing Hashem's plan and also about changing the plan?

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תרשים של בית שני



Rav Schwab connects the structure of the Beis Hamikdash to the structure of the Tefillah.

Architecture of Beit Hamikdash-- Order of Tefilla

E. Avodah Sh' Blev- where the change happens

Amida -

We are approaching the “mothers mind” or the Kodesh HaKedoshim or the Aron/Nora.

It is here where there is no other reality.

This is the “place” where Hashem's Dibur / Dibrot ” or Ratzon can enter our realm and influence us

If we ask for it. If we want it.

Hashem will never force us to want His Ratzon for creation to influence us

Arriving at the place of wanting to ask for the right things is our job.

Chazzal, with the power of Nevuah ,revealed and bequeathed to us what Hashem wants us to want.

Our Avodah Blev is to sincerely want and ask for that which Hashem has already established as the **order and plan** of our world.

Our Avodah is in becoming a new person who now knows more clearly that what we really want is to live in sync with what we are here for.

When we recognize that it is our Rechem based limitations that have blurred our vision of our true wants we can ask for another Machar , another chance- this is rachamim.

We ask for another Machar in order to re align ourselves with the Plan.

וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם־מָחָר לַיהוּדִים אֲשֶׁר בְּשׁוּשָׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֲשֵׂרֶת בְּנֵי־הָמֵן יִתְלוּ עַל־הַעֵץ:

“If it please Your Majesty,” Esther replied, “let the Jews in Shushan be permitted to act tomorrow also as they did today; and let Haman’s ten sons be impaled on the stake.”

F. The order of the Amidah

1. Shevach

Chessed- The overflow that we exist within

Gevurah-the necessity and challenges of our “separate space”

Nora- The awesome incomprehensibility of how both together lead to the unfolding of the “plan”

Note: The bracha about Gevurah starts with Hashems overflowing chessed of sustaining creation itself, and ends with the rachamim of resurrection,

Where is the gevurah?-the “holding back” or hiddenness

From Hshems perspective- all those limitations and frailties of the physical world are passing-they are all due to Hahsems Gevurah-

But they will be healed when the wound of the mechitza is healed

Kohelet Rabbah 1:4

דָּבַר אַחֵר, מְחִצְתִּי וְאֲנִי אֲרָפָא, רַבִּי חֲנִינָא בְּשֵׁם רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ, וְרַבִּי יְהוֹשֻׁעַ דְּסַכְנִין בְּשֵׁם רַבִּי יוֹחָנָן,
וְרַבִּי לוי בְּשֵׁם רַבִּי יוֹחָנָן, הִכִּיתִי, אֵין קְתִיב כָּאן, אֶלֶּא מְחִצְתִּי, מְחִיצָה שְׁעֵשִׂיתִי בֵּין הָעֲלִיּוֹנִים לַתְּחִתּוֹנִים,
שְׁהָעֲלִיּוֹנִים קְיָמִין וְהַתְּחִתּוֹנִים מֵתִים בְּעוֹלָם הַזֶּה, אֲבָל לְעֵתִיד לְבוֹא אֵין מִיתָה כָּל עֵקֶר, שְׁנַאֲמַר (ישעיה כה,
ח): בַּלֵּע הַמָּוֶת לְנֶצַח. אָמַר רַבִּי אֲבָא אֶף אוֹתָהּ מְחִיצָה אֲנִי חוֹזֵר וּמְרָפָא אוֹתָהּ, מְחִצְתִּי, מְחִיצְתִּי אֲנִי אֲרָפָא

2. Bakasha-

3- personal spiritual needs= Daas- Teshuva - Slichah

3- personal physical- Redemption- Health - Wealth

3- national spiritual= Kibbutz Galil - Tzedek Mishpat - Empowering Tzaddikim and crushing our enemies.

3- national physical = Yerushalayim-Mashiach- Beis Hamikdash

3. Hodaah-- Yehudim

Return of Shechina- “Modim” - Shalom-

G. Personal tefilla:

Tehillim: 34:5

דַּרְשֵׁתִי אֶת ה' וַעֲנֵנִי - וּמִכָּל-מְגוּרֹתַי הִצִּילָנִי:

I seeked Hashem and He **answered me;**

He saved me from all my terrors.